1: Holmberg--87 [8] (1941-42) 1950 Siriono
116, 764

"Aboriginally the Siriono do not bury their dead. The corpse, extended with arms to the side, is wrapped in two mats of motacú palm and placed on a platform in the house. It is not oriented in any special way. With the deceased are placed his calabashes filled with water, his pipes, and fire. No food is left. Once the corpse is disposed of the house is abandoned; but before leaving, the men shoot arrows in all directions through the house to drive out the evil spirits. The band then moves on to a new location—often several days' journey away."

1: Holmberg--88 [2] (1941-42) 1950 Siriono
116, 177, 764

"While living with the Siriono, I never had an opportunity to observe a funeral under strictly aboriginal conditions. However, I was present at a number of deaths at Tibaera where, according to informants, the mortuary rites were essentially the same as those which take place in the forest, except that the corpse was interred and that the house was not abandoned."

1: Holmberg--88 [4] (1941-42) 1950 Siriono
116, 764, 159

"As soon as it was certain that Erésa-eóko was dead, his corpse was covered with a mat of motacú and, within an hour's time, carried by several of his cousins about a quarter of a mile into the forest for interment. The funeral party consisted of five men —all cousins of the deceased—and the widow. Besides the corpse, they carried with them various possessions of the deceased: his drinking vessels full of water, his pipes, fire and the basket containing his vomit and excreta of the previous 10 days. Upon arriving at the burial site, they dropped the corpse and these possessions to the ground, and a shallow grave was hastily dug with a digging stick by one of the men. This was lined with green boughs of the motacú palm, and the deceased was rolled into it and buried. His calabashes and pipes were placed on top of the grave, and a small fire was built on either side. The vomit and excreta were then thrown away near the grave, and the party returned to the house. Although the widow wept silently during the proceedings, not a word was said by a single member of the funeral party. After returning to the house, the men went to the river and bathed."

1: Holmberg--89 (1941-42) 1950 Siriono
116, 764, 826, 159

"The child was interred about 4 o'clock the same afternoon. The parents were the only people who went to the grave besides myself. The mother carried the dead infant wrapped in the baby sling which she had been accustomed to transport it in, and it was buried in a shallow grave lined with green boughs of motacú. A fire was made on both sides of the grave before the parents returned to the house. Both fasted for the rest of the day. The following day they were scarified on the legs and decorated with feathers. The father ate on the day following the burial, but the mother continued her fast until the second day, when she resumed normal life, except for occasional periods of wailing. She continued to empty her breasts, however, to prevent them from drying up."

3: Métraux--113 [8] (no date) 1942 Siriono
116, 764

"The dead were wrapped in a mat and placed on a platform inside a hut. After several months, the skeletal bones were buried but the skull was kept by the family. Wegner (1934, p. 23), saw a woman carrying the skull of a 3-year-old child (Wegner, 1934 a; 1934 b, fig. 13, No. 2)."

5: Radwan--293-294 T-3 (1928?) 1928 Siriono
116, 764, 765

After the death of a member of the group the hut is abandoned for good. The trifling belongings of the dead person stay behind in it. [294] The corpse finds its last resting place in a special grave-hut which has a conical shape. It lies on mats of palm leaves, which are spread out on a wooden frame from one half to one meter high. It is also covered with similar mats. Above this is enthroned the severed head. It stands above the neck with the face turned towards the feet. The opening of the grave-hut is carefully covered. Seemingly, after some time the skull is carried back into the abandoned dwelling-hut. There it lies on a fire-hearth. Once upper and lower jaws of the skull were tied together with a vine. Some families always take skulls with them. Probably it is a matter of being those of the relatives.